

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of God, Most Gracious, Most Merciful

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Justice

A dilemma the world faces today is the rejection of basic human rights and the abandonment of justice. Submission (in Arabic, Islam) is the outstanding religion which renders the most suitable and efficient guidance for tackling predicaments. It exhibits an appealing way of life which meets the demands of any intellectual and political background of the world. From time to time, God sent scriptures, prophets, messengers and other righteous individuals to point their people back to God's words and establish justice. The individual who does good should be rewarded and the one who does evil must be punished. If there were no justice at all in the world, then there would be anarchy, brutality and oppression.

In Submission (Islam), we have a consciousness of justice which is more inclusive, crucial and sacrosanct than in other systems. No one is above the law; none can claim immunity from the law. The Quran condemns bribery, corruption and nepotism—barriers to achieving justice. No agency should benefit from unique advantages or protection from the function of the law. Submitters must be equitable and are not to commit

injustice owing to the belief system of the accused or any relationship with individuals. In justice, all are equal—high or low, prince or pauper, black or white. There cannot be one rule for the sovereign and another for the masses, one for the influential and another for the feeble, one for the affluent and another for the deprived.

Submission (Islam) disapproves of human suppression in all its varieties and appearances. It educates humanity with the message of liberty. When you are granted freedom, you can use your potential and talents to satisfaction. Submission calls for fair dealing and evenhandedness in all cases. It establishes stability between privileges and obligations, between individuals and cultures, between society and country. It is unfortunate that the so-called Muslims in our day have lost the idealistic directives of justice and equity and have implemented *zulm* (prejudice and tyranny) in all its types.

One of the most important things we learn from the Quran is being just. [5:8] *O you who believe, you shall be absolutely equitable, and observe GOD, when you serve as witnesses. Do*

not be provoked by your conflicts with some people into committing injustice. You shall be absolutely equitable, for it is more righteous. You shall observe GOD. GOD is fully Cognizant of everything you do.

[5:2] ... *Do not be provoked into aggression by your hatred of people who once prevented you from going to the Sacred Masjid. You shall cooperate in matters of righteousness and piety; do not cooperate in matters that are sinful and evil. You shall observe GOD. GOD is strict in enforcing retribution.*

The Quran says that God loves those who are just. [49:9] *If two groups of believers fought with each other, you shall reconcile them. If one group aggresses against the other, you shall fight the aggressing group until they submit to GOD's command. Once they submit, you shall reconcile the two groups equitably. You shall maintain justice; GOD loves those who are just.*

We have to be just with our enemies, as well as with family and friends. Quran 5:8 tells us we cannot be provoked by conflicts into committing injustice. 4:135 reminds us not to let our

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personal sentiments influence justice. [4:135] *O you who believe, you shall be absolutely equitable, and observe GOD, when you serve as witnesses, even against yourselves, or your parents, or your relatives. Whether the accused is rich or poor, GOD takes care of both. Therefore, do not be biased by your personal wishes. If you deviate or disregard (this commandment), then GOD is fully Cognizant of everything you do.*

[5:42] *They are upholders of lies, and eaters of illicit earnings. If they come to you to judge among them, you may judge among them, or you may disregard them. If you choose to disregard them, they cannot harm you in the least. But if you judge among them, you shall judge equitably. GOD loves those who are equitable.*

There are three reasons which usually take people away from the path of justice—envy, hostility and association. We are expressly exhorted by the Quran not to be influenced by these factors.

[38:26] *O David, we have made you a ruler on earth. Therefore, you shall judge among the people equitably, and do not follow your personal opinion, lest it diverts you from the way of GOD. Surely, those who stray off the way of GOD incur severe retribution for forgetting the Day of Reckoning.*

Usually whatever we do, we do for the sake of ourselves or our families, but this verse tells us that as believers we must be just for the sake of God. Justice must not be influenced by self-interest.

Justice and equitable conduct are prescribed for all believers, particularly those who are in authority who should advance and enhance the cause of justice in their particular scopes.

[22:41] *They are those who, if we appointed them as rulers on earth, they would establish the Contact Prayers (Salat) and the obligatory charity (Zakat), and would advocate righteousness and forbid evil. GOD is the ultimate ruler.*

A judge should not be swayed by the executive branch of government, and nobody ought to be permitted to manipulate justice with his affluence or authority.

In general matters, the Quran imparts precise doctrines of primary significance as to the manner of providing justice.

[2:188] *You shall not take each others' money illicitly, nor shall you bribe the officials to deprive others of some of their rights illicitly, while you know.*

[11:85] *“O my people, you shall give full measure and full weight, equitably. Do not cheat the people out of their rights, and do not roam the earth corruptingly.*

[17:34] *You shall not touch the orphans' money except for their own good, until they reach maturity. You shall fulfill your covenants, for a covenant is a great responsibility.*

[5:87] *O you who believe, do not prohibit good things that are made lawful by GOD, and do not aggress; GOD dislikes the aggressors.*

[2:213] *The people used to be one community when GOD sent the prophets as bearers of good news, as well as warners. He sent down with them the scripture, bearing the truth, to judge among the people in their disputes. Ironically, those who received the scripture were the ones who rejected any new scripture, despite clear proofs given to them. This is due to jealousy on their part. GOD guides those who believe to the truth that is disputed by all others, in accordance with His will. GOD guides whoever wills in a straight path.*

In conclusion, justice in Submission is more inclusive and essential than in other ways of life. A genuine Submitter nation should be absolutely equitable in the dispensation of justice. Justice is not only an ideal concept but is God's command, which makes it a sacred duty (33:38). It must be carried out in accordance with the Quran, and in submission to God alone.

Alim

The following is an excerpt from

Appendix 36: What Price A Great Nation

If the people of the scripture (Jews, Christians, and Muslims) believe and maintain a righteous life, we will remit their sins and admit them into the blissful Heaven. Had they observed the Torah, the Gospel, and what is revealed herein from their Lord, they would have enjoyed provisions from above them, and from beneath their feet. Some of them are righteous, but most of them are evil doers. [5:65-66]

If only the people of the various communities believed and maintained a righteous life, we would have showered them with blessings from the heaven and the earth. [7:96]

A nation that upholds God's laws is guaranteed prominence among the nations of the world, victory, prosperity, and happiness (10:62-64, 16:97, 24:55, 41:30-31). On the other hand, a nation that violates God's laws incurs a miserable life (20:124). A nation that upholds God's laws is guaranteed to be a great nation. This is not a mere idealistic dream; since God is in full control (10:61), His guarantees and promises are done. A nation that upholds God's laws is characterized by:

1. Maximum freedom for the people—freedom of religion, freedom of expression, freedom to travel, and freedom of economy (2:256, 10:99, 88:21-22).

2. Guaranteed human rights for all the people, regardless of their race, color, creed, social status, financial situation, or political affiliation (5:8, 49:13).

3. Prosperity for all the people. God's economic system is based on constant circulation of wealth, no usury, and productive investment. Non-productive economy such as gambling, lottery, and high interest loans are not permitted (2:275-7, 59:7).

4. Social justice for all. Because of the obligatory charity (*Zakat*), no one will go hungry or un-sheltered (2:215, 70:24-25, 107:1-7). ...

Reference: *Quran: The Final Testament, translated by Rashad Khalifa, Ph.D.*

WEAKNESS AND STRENGTH

[30:54] GOD is the One who created you weak, then granted you after the weakness strength, then substituted after the strength weakness and gray hair. He creates whatever He wills. He is the Omniscient, the Omnipotent.

We see that the human being is created weak. Through God's mercy, He can give us strength after weakness. But we must understand that we were created weak and only God can give us strength. Then God lets us know that He can take away our strength and make us weak again, and this time it comes with gray hair. And in the final sentence of that verse, God reminds us we are powerless and have no say in any matters; He creates and does whatever He wants to. He is all-knowing.

Weak is defined as: 1) lacking strength, deficient in physical vigor or not able to sustain or exert much weight, pressure or strain; 2) mentally or intellectually deficient, not firmly decided, resulting from or indicating lack of judgment or discernment, not able to withstand temptation or persuasion; 3) not factually grounded or logically presented (a weak argument); 4) not having or exerting authority or political power.

As we can see society has defined weakness in several different ways. In my own life I see I am weak in many ways.

I lack physical strength, which shows up when I try to loosen a bolt on a car. Even after spraying with WD-40, I frequently cannot budge it. I lack mental strength, which shows up in my inability to find anything in my house. I just think it's a weakness in my mind—I don't focus or try hard enough. I'm weak in factual grounding, which shows up in how little I

actually know. When I research a topic for a sermon, I sometimes get inundated with all the information and realize it would take years to fully grasp the topic, so I take on another subject. I know I am weak in authority or power, because, thank God, He has shown me that God is running everything. But sometimes in my weakness I forget this important fact and try to make things go my way. Then God reminds me that He is in charge. Truly everyone is weak in this area of authority or power, but most people don't realize it.

[4:28] GOD wishes to lighten your burden, for the human being is created weak.

Plain and simple, we are created weak. If we are created weak, obviously, we will have a lot of weaknesses. God describes humans as being: weak (4:28), selfish (4:128), despondent and unappreciative (11:9), impatient (17:11), preoccupied and heedless (17:83), stingy (17:100), transgressing (14:34), argumentative (18:54), ignorant (33:72), desperate (41:49), anxious (70:19), utterly lost (103:2).

Even though we have all of these weak traits, if we implore God alone, the way He teaches us in the Quran, and attempt to lead a righteous life, He may send His mercy upon us to remove our weaknesses and grant us strength.

Strength is defined as: 1) the quality or state of being strong, capacity for exertion or endurance; 2) power to resist force, solidity, toughness; 3) power of resisting attack; 4) legal, logical or moral force; a strong attribute or inherent asset; 5) force as measured in numbers.

Looking at it in my life, I realized that the concept of being strong is based on a relative psychology, meaning you perceive yourself as having strength based on what you know. For example, when I played basketball with my youngest son, I crushed him; I wore him out. But when I tried the same tactics against my older

son, nothing worked. He overwhelmed me. I was strong against one son, but had no strength against the other.

In legal, logical or moral force, it's still relative to the situation. I am very strong when speaking with disbelievers who denounce God's power, but I know that I am not as strong as other submitters who have been longer on God's path.

In the area of a strong inherent asset, I thank God for the strengths He has provided for me. I feel like God gave me strength with mathematical problem solving, story-telling and being able to speak in front of people. But there is always someone who is better at math, story-telling and public speaking. I ask God to help all of us strengthen any inherent assets He provided us with that we may utilize them to worship God alone.

God can give us strength in our faith. In 74:31, He used the number 19 to *strengthen the faith of the faithful*. When people mobilize against us, if we don't fear them, God will strengthen our faith (3:173). Our faith can be strengthened just by hearing God's revelations and responding to them (8:2). God tests us to prove the strength of our faith. If we steadfastly persevere and lead a righteous life, it shows strength (3:186). If we follow God's commands, it shows strength (4:66). And we thank God that He doesn't ask of us more than we can bear (7:42, 2:286, 23:62).

God can strengthen our foothold (47:7, 2:250, 3:147). He can strengthen our heart (8:10, 11:120) and He gave us a beautiful prayer: *[18:14] We strengthened their hearts when they stood up and proclaimed: "Our only Lord is the Lord of the heavens and the earth. We will never worship any other god beside Him. Otherwise, we would be far astray."*

It seems that God created us weak as a test to see if we can overcome our

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weakness and obtain strength. God wants us to be strong, and He alone is the One who provides us with strength. [11:52] *“O my people, seek forgiveness from your Lord, then repent to Him. He will then shower you with provisions from the sky, and augment your strength. Do not turn back into transgressors.”*

May God provide us all with strength and help us to support and strengthen each other. May God help us to overcome our weaknesses, and help us to grow our souls and worship Him alone.

Robert

* * * * *

Sura 74 and removal of 9:128-9

A superhuman mathematical system pervades the Quran and serves to guard and authenticate every element in it. Nineteen years after the Prophet's death, some scribes injected two false verses at the end of Sura 9 [1]. The Quran's 19-based miracle exposes the injections, and thereby demonstrates one of its functions, i.e., to protect the Quran from any tampering. A detailed discussion on the removal of the false verses was presented by Rashad Khalifa, God's Messenger of the Covenant, in Appendix 24 (*Tampering With the*

Word of God) of his Quran translation.

This note presents additional facts confirming that the Quran's mathematical code (the “hidden secret” in Sura 74) will serve to remove the verses injected into sura 9.

[74:1] O you hidden secret.*

[74:2] Come out and warn.

[74:3] Extol your Lord.

[74:4] Purify your garment.*

[74:5] Forsake what is wrong.

... [74:30] Over it is nineteen.

**74:1 God's infinite wisdom willed to reveal the Quran through Muhammad, while the Quran's awesome 19-based mathematical miracle was revealed through God's Messenger of the Covenant 1406 lunar years after revelation of the Quran (1406=19x74 & 1974 AD was the Solar Year of discovery). In retrospect, we realize that the whole sura refers to the Quran's 19-based miracle (Appendices 1 & 2).*

**74:4 Quran is the garment containing the secret code. This refers to removing 9:128-9.*

- Verse 74:4 refers to purification of the Quran (garment) and removal of the two false verses, leaving 127 verses in sura 9. The purification was the job of Rashad Khalifa (the gematrical value of his name is 1230). If you add: $74 + 4 + 9 + 127 + 1230$ you get $1444 = 19 \times 19 \times 4$ (note: this proof relates to verse 4 of the sura).
- The gematrical value of verse 74:4

is 833. The gematrical value of verse 9:127 is 7019. The purification was the job of Rashad Khalifa (represented by the gematrical value 1230).

Adding: $833 + 7019 + 1230$ yields $9082 = 19 \times 478$.

If you add up the digits of the sum ($9+0+8+2$) or the digits of the quotient ($4+7+8$), you get 19.

- Verse 74:5 refers to forsaking what is wrong, removal of 9:128-129. The concatenation of these numbers gives a 19-multiple: $74:5,9:128,129 = 19 \times 392585691$.
- Adding the sura number and number of verses for suras 9 (127 verses) and 74 (56 verses) gives us: $74+56+9+127 = 266 = 19 \times 14$ (confirms that sura 9 has 127 verses not 129).
- There are 4161 verses between 9:127 and 74:30 (“Over it is nineteen”; i.e., the specific reference to the code). $4161 = 19 \times 219$.
- The next purified Quranic verse after 9:127 is not 9:128 but 10:0, i.e., the Basmalah in Sura 10. If you count the number of verses between 10:0 and 74:4 (“purify your garment”), you get $4199 = 19 \times 221$. [note: this count includes the *Basmalahs* at the beginning of each sura]

Reference

- [1] *Quran: The Final Testament*, Authorized English Version, translated from the original by Rashad Khalifa, Ph.D.